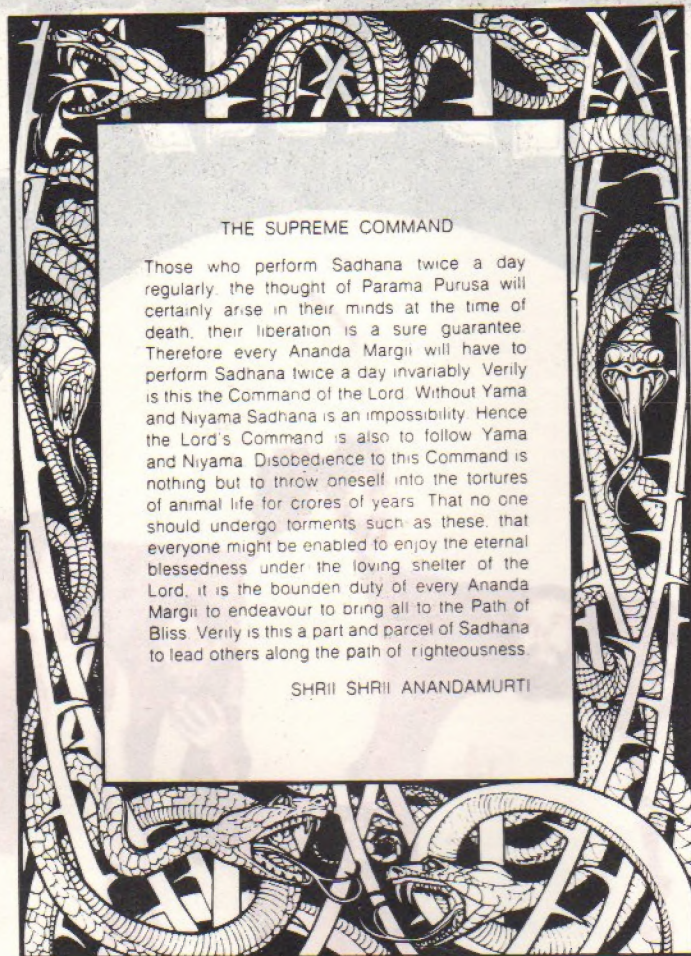


PRANAM



ANANDA MARGA SUVA SECTOR NEWSLETTER

July, 59 A.Y.



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

Cover: RAWA Troupe performing with the Reggae Rock band "Chetto" at one of their Sydney concerts.

ANANDA MARGA SUVA SECTOR NEWSLETTER


July 59 AY



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Your Glory Lord

When the first humans on the earth
survived the terror of night
and the crimson rays of sunrise pierced the sky
their frightened hearts were filled with hope
as the heavens filled with light
and they fell in worship of that sun so high.

When the first storms raged across the land and lightning split
the sky and the clouds boomed out their unrelenting command
When virgin soil give birth to wondrous forms of flowering plant
and the mountains opened to keep the tribes unharmed.

It was Your Glory Lord, It was Your Glory
It was Your wondrous grace It was Your power
It was Your glory Lord, It was Your glory
and they felt humble Lord.

Several thousand years have passed and I am gazing to the dawn
this daily waking still inspires the human heart
and still I stand in awe at the mighty power of the storm
and the mountain caves with their ancient works of art

It is Your glory Lord, It is Your glory
It is Your wondrous grace, it is Your power
It is Your glory Lord, it is Your glory
and I feel humble Lord.

And tomorrow's sin will rise not only in the worldly sky
but also shall it illuminate my soul
All the energy of the universe shall flow throughout my being
and You'll come to carry me to my final goal

It will be Your glory Lord, It will be Your glory
It will be Your wondrous grace, It will be Your power
It will be Your glory Lord, It will be Your glory
and I feel uplifted Lord...







you are never shelterless you are never weak

BABA's EVENING DARSHAN
MAY 9, 1979

The intellectuals and scholars say that one may attain salvation by dint of one's knowledge and intellect. Those who are karmi yogis, that is, follow the path of actional cult, they say that by dint of action one will attain salvation. Salvation means emancipation of permanent nature. Now you know all are children of Supreme Father. All the children of the same father cannot have the same intellectual standard - it is an impossibility. But that doesn't mean that those who are intellectually backward won't get His bliss or grace.

So this idea is defective, that one is to attain Him by dint of one's intellectual knowledge or intellectual stamina. It is a defective idea. Father cannot neglect His son who is intellectually backward.

Not only this, till recently there was a defective idea in all the corners and among all the groups of people on the earth that males are blessed beings and not the females. In your family life you know, you feel that the parent cannot have any sense of disparity in their mind regarding

their sons and daughters. Both are equally important - both are equally loved. I said: "My sons and daughters are just like two hands of mine - they are just like wings of a bird. A bird having one wing cannot fly."

Now the days of defective ideas are gone. All are equally blessed human beings and those ideas cherished by those intellectuals that by dint of one's intellect, one will get His is not only defective but foolish. Similarly by dint of actional cult, one is to attain Him - this is also defective, because in the realm of actionality all have not got equal status. A weak boy or say a weak girl - physically or mentally weak or even weak in the spiritual vitality, has also got the birthright to attain salvation.

First, what is the meaning of salvation? Salvation means becoming one with Him, and each and every child of the Cosmic Father has got equal right to sit on His lap. There cannot be any differentiation.

Now what's the guiding factor?

Neither intellectuality nor actional faculty are the guiding factors. The guiding factor is that all your ideals, all your propensities, all your thought waves are guided onto Him. That is the cult of devotion. It is the only cult. There cannot be any second cult in the realm of spirituality. The intellectual giant of India about 1300 years in the post-Buddhist era, was Shankaracarya. He was a giant intellectual, he said among all the cults, the best one is the cult of devotion.

So that aspirant is the blessed one who has developed this cult of devotion. You may or may not be an intellectual, you may or may not be established in actional faculty. But if you can develop love for Him, devotion for Him, you are sure to be successful.

Now, how to develop this cult of devotion? The idea is that all, the entire universe is His object, and He is the supreme subject. He sees everything and you do not see Him. Now how can he be objectivated when He is the Supreme subjectivity?

The idea, the spirit or the secret to develop the devotional cult is, while doing anything, any mundane duty or any spiritual practice, you should always remember that He is the subject, He is seeing what you are doing. He is hearing what you are thinking. You cannot do anything secretly. He is always with you.



This idea has got one advantage and another disadvantage. The disadvantage is that you cannot even think secretly. All your thoughts are tape recorded by Him. You cannot think secretly.

The advantage is that you are never alone. He is always with you. You are never shelterless, you are never weak. You are the strongest personality of the Universe because the Supreme Entity is always with you.

Song of Love

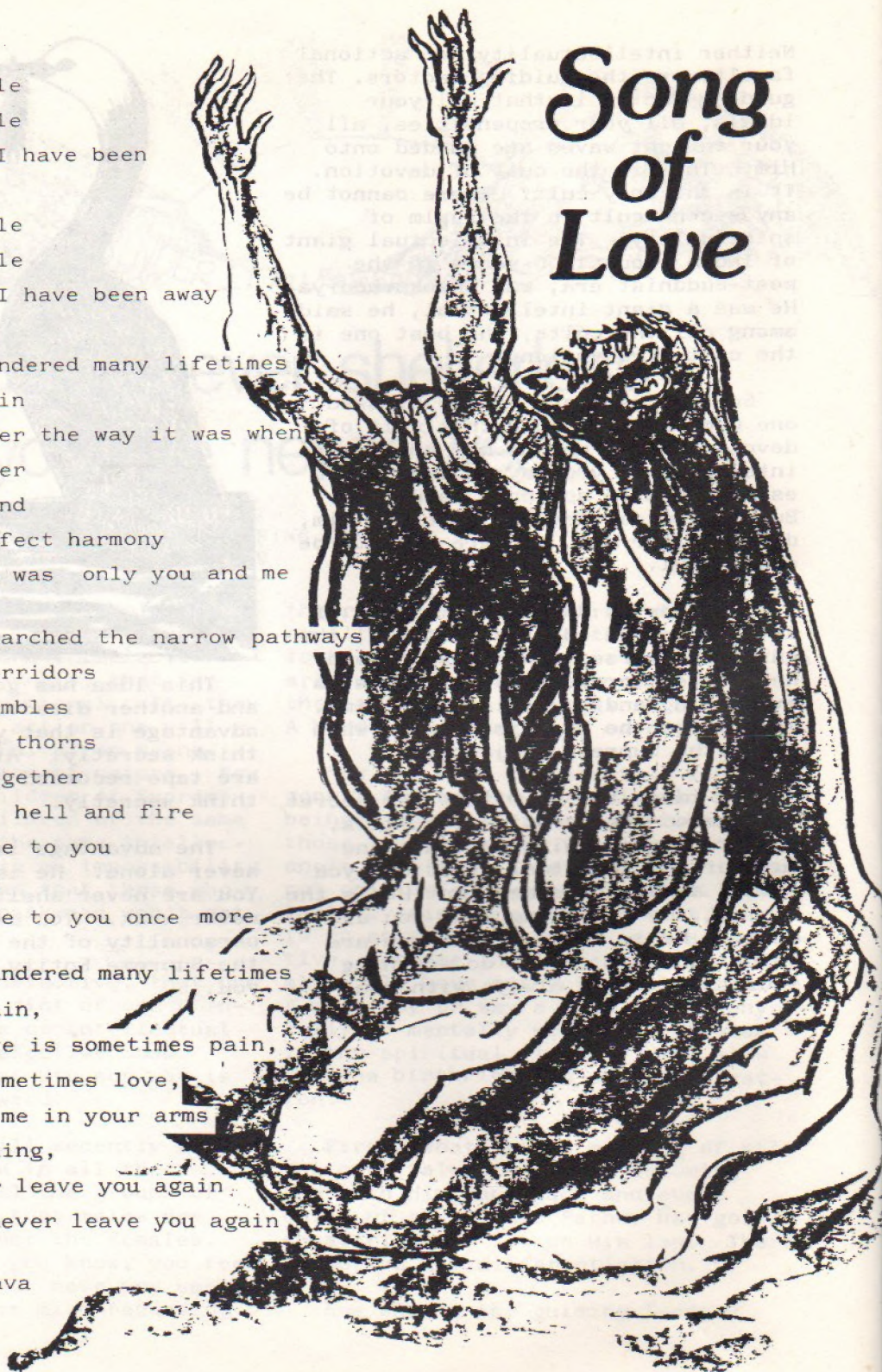
Rest my soul a while
Dry my tears a while
It's so long that I have been
Away from you
Rest my soul a while
Dry my tears a while
It's so long that I have been away

And though I've wandered many lifetimes
To be with you again
I sometimes remember the way it was when
We would be together
Walking hand in hand
We would be in perfect harmony
You see; for there was only you and me

And though I've searched the narrow pathways
And the winding corridors
Clambered over brambles
And injured by the thorns
It's you and me together
And I'll fight all hell and fire
If it will bring me to you
Once more, my Lord
If it will bring me to you once more

And though I've wandered many lifetimes
To be with you again,
And though the love is sometimes pain,
And the pain is sometimes love,
But when you hold me in your arms
I know only one thing,
That I could never leave you again
My Lord, I could never leave you again

Ashrava





CORRESPONDENCE

"Let everyone enjoy happiness.
Let everyone to be free of disease.
Let everyone see the good aspect of
everything.
And let sorrow not come to anyone."

BABA's DMC Blessing.

Dear Brothers and Sisters of Sydney Sector (or to be more correct,
Suva Sector!)

NAMASKAR!

I thought it a good idea to let you know something of our journey so far and of our activities here in Calcutta.

From the moment that we left - Friday 8th, BABA has made it a very speedy and relatively smooth trip - starting by holding up our plane for 45 mins, then rushing us through Sydney Airport. Our arrival in India and subsequent travel to Calcutta were all done with a minimum of fuss and always we were able to make the right connections on buses and trains. Our friends in the Government here didn't even notice our presence!

On arrival in Calcutta (Tues. 12) we had only to wait a matter of minutes (just enough time for a quick wash) before being graced by His Darshan. Ever mindful of our desires BABA was to give the darshan in English - one of the only ones He has given. It was so good to be there with Him - just watching His movement listening to His words and Blissing out on His vibration. I was spending so much thought on Him that I didn't really pay much attention to what He was saying. Actually in all of the Darshans, even though most were not in English, the vibration of what BABA was saying made it fairly easy to understand.

DMC began on the 15th, with Margiis from all over India coming. (There are only a small number of Westerners here). For DMC a large park was hired, with a huge marquee tent built on the grounds. This was to provide seating (squeezing more like it!) for the 20,000 or so people that were to attend DMC. The whole site was like a festival area - water pumps put in, toilets built and cooking facilities for all the hungry Margiis - it really showed just how things can be done when the pressure is on.

The Margiis here cannot do enough for us - always they are offering something, sacrificing something for our comfort. It really makes you aware of the universal sentiment of Ananda Marga.

On the day of DMC (Sun. 17th), after morning Darshan we had a procession through the streets of Calcutta - it made the anti-uranium demo look very small. The DMC procession went for over two hours, making it quite a strain on all who took part. BABA had arranged for me to have PC that afternoon, so I was not able to take part in the procession (such is His Grace!).

Having PC with BABA was like coming home after being away lost for lifetimes. It was so short, yet it could have gone on forever. One thing which BABA emphasised the need for more wholetimers - He was saying that there was an urgent need all over the world. Anyone who is thinking to come to training should not think twice, but just come!

Sunday night was DMC - the high-point of the week. BABA has been working so hard lately, such long hours, that quite often evening Darshan didn't start until after 11 pm. This was to be no exception - actually it was closer to midnight before He arrived. In all of His darshans BABA has said a phrase or

two in English which summed up the topic. I'm not sure if He did this or not in DMC - I was too high on His presence.

Anyway BABA gave His DMC discourse then did His mudra which sent very powerful vibrations into the crowd. To me it felt like BABA was sending out a ray of white light from the centre of His Palm - very uplifting. Doing Guru Puja before BABA was like doing it for the very first time - really feeling that I was offering it all to Him.

It seems that BABA is due to visit Australia in August, though He has not yet secured His passport, it is sure He will get one. All the Margiis there will have to keep up the pressure for His visa, so that all may be able to experience His presence.

Before every Darshan brothers do tandava and kaoshikii and sisters do kaoshikii in front of BABA. (We were fortunate enough to do it on the day of DMC) - you really get to feel their power and meaning.

Naciketa and myself are leaving Calcutta today for Nepal, very keen to start training. Please work hard for Him!

Your brother,
Narayana.



"As the larger circle of Ananda Marga is immortal, I will make you all immortal" BABA 18/6/79





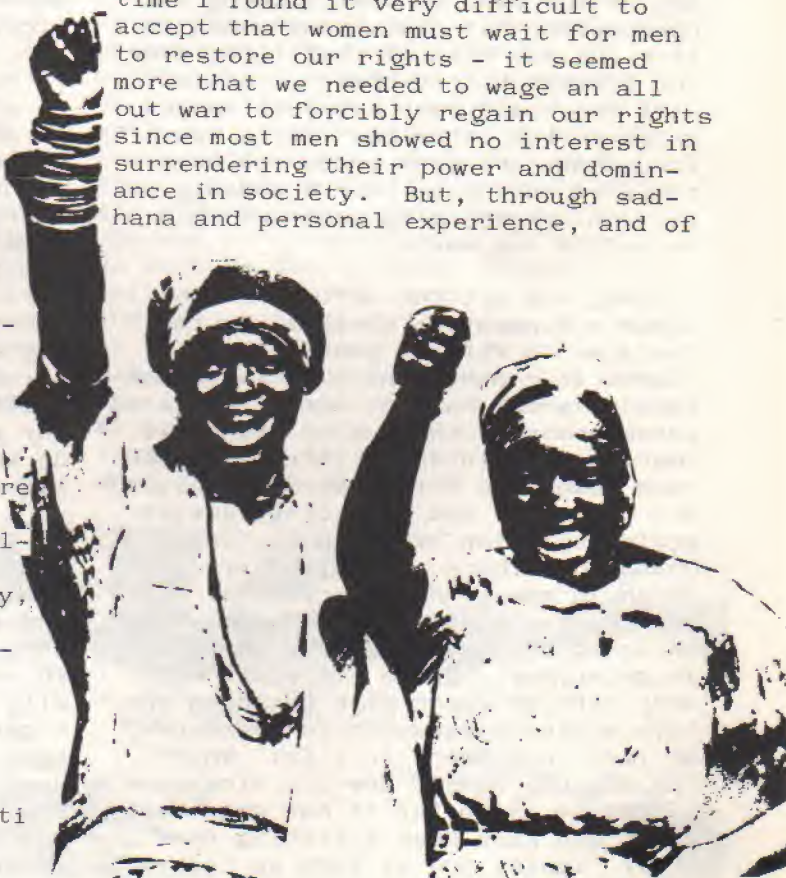
A BIRD NEEDS TWO WINGS TO FLY

Ainjali

"Freedom comes through struggle. None just dishes it out to someone on the platter for freedom is no charity. It is one's birthright. But the right that women have lost today, at least so it seems in most countries of the world, when put to socio-psycho-analysis, shows, I am constrained to say, that the women have not really lost their freedom; they have delegated their own destiny into the hands of men as a sacred trust and on good faith... Candidly, when there is no question of women's rights having been snatched away at all, it hardly calls for an agitation reminiscent of the Trade Union. Whatever responsibility there be on this account, it is entirely man's own. If any agitation is called for at all, the initiation must come from the men themselves. Today, having recognised the necessity and interest of the women, it now devolves on man to gradually restore to her her rights, which one day she surrendered to him in a weak moment of helplessness or in obedience to her inner bidding."

Shrii Shrii Anandamurti
Human Society
Part 1 pp 41 - 47

Through the years I think there has been no other passage of BABA's writing that has given me as much clash as this one. For quite a long time I found it very difficult to accept that women must wait for men to restore our rights - it seemed more that we needed to wage an all out war to forcibly regain our rights since most men showed no interest in surrendering their power and dominance in society. But, through sadhana and personal experience, and of



course a large dose of His sweet Grace, it has become much clearer to me recently just what BABA is saying in this passage, and its immeasurable significance at this time in human history. (I might add here that I expect in a few years time I will understand a great deal more of these words, and even more a few years after that. There seems to be no point at which one can say "I now understand exactly what BABA is saying in this sentence; rather, as our minds expand we see ever more subtle shades of meaning.)

Much progress in the area of consciousness raising has been made in recent past for women, largely, it seems, due to the efforts of the women's liberation movement. We have been made aware of women's secondary, inferior role in all areas of society and of the type of conditioning and oppression that cause many women to live and die without fulfilling even the tiniest bit of their potential. Half the human race has been subjugated to the other half for a very long time, and many women who have realised this have understandably felt an overwhelming anger at this injustice and waste.

Yet, for all the efforts of the women's liberation movement in the last ten to fifteen years, this change in consciousness in large numbers of women has not been translated satisfactorily into actual tangible improvements in daily life for women. More women are being raped and bashed all the time, and degrading, sexist media depiction of women continues unabated. There are still very few women in positions of political power and the few that are have barely any interest in the welfare of women at large anyway. There are still not many married women with children who have achieved economic independence, or real fulfilment in life. Why? The obvious reason for the slow pace of change is so far it has only been women who have been agitating for their rights, and as BABA so clearly

states, it is actually men who must restore these rights, and if necessary, agitate for them.

The reasons that men have not embarked on this task are two fold. Firstly, women have not on the whole been able to accept that men could possibly be genuinely interested in women's rights, or that they would ever voluntarily do something about restoring them, thus men have never been encouraged in this way. On my part I know I have suffered from a certain amount of distrust of men in this regard, and I'm sure that the same could be said of nearly all women who identify as feminists. Secondly, men generally have not felt that women's rights are particularly relevant to them, and thus have never dispelled the distrust in women's minds by wholeheartedly supporting women, either in concept or in practice.

As Margiis we want to see an end to all forms of exploitation whether it affects us directly or not. Just because we are not Aborigines doesn't mean that we are not interested in Aboriginal welfare. On the contrary we often feel the pain of these brothers and sisters very deeply, and strive to do something about the injustice of their situation. In the same way men must feel that women's oppression is their concern. Now is the time when men must take up the banner for women's rights because until they do women will never attain their rightful place in society.

This commitment to women's upliftment can manifest in two distinct areas; the political and social arena and the personal. In the wider social context, when Margii brothers begin to show publicly that they are vitally concerned with their sisters' rights, it will make a tremendous impact on society and will greatly speed up our progress towards a Proutist society. So far no identifiable group of men has come out clearly in support of the equality

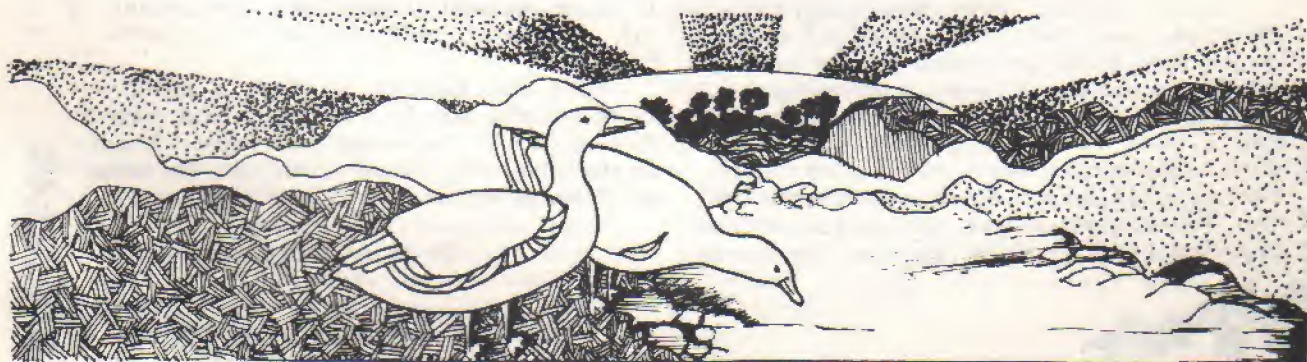
of women. Men in the 'Left' may march sometimes under the socialist banner in women's demonstrations and marches, but the overriding impression women are left with is that they march more for reasons of political expediency than out of sincere concern for women.

It probably won't be easy. At this point in time Margii brothers who consciously show their support for women in rallies etc are likely to meet with two distinct reactions - feminists will probably reject them and say that they (men) have no part in the struggle, while women who as yet have been unaware of women's oppression will not understand the men's interest. Recently I participated in a rally protesting violence against women in the streets, where pamphlets on this subject were handed out to the public, but only to women. The women in the rally refused (and very rudely) to give pamphlets to the men who requested them, so I had to hurriedly drop the placard I was carrying a couple of times and run back to give pamphlets to these interested brothers. The foolish narrow-mindedness of the attitude of these sisters is actually holding back the progress of women, but unfortunately it is still a common 'tactic' in the women's movement. At first, brothers who do demonstrate their support may receive such a reaction but don't be deterred - it must and will change very soon.

For all its obvious failings

though, much of what the women's liberation movement is fighting for we also support. There are many worthy issues, eg. free universal health care, more Govt. funded community health centres, safe, free contraceptives, refuges for women and children, refuges for young people, equal education for women, recognition of childcare as a social responsibility, changes in rape laws, and so on. There are so many things in society that need changing before women can develop their full potential as human beings, and all changes that benefit women, benefit men, too.)

In the personal sphere of life, there is a tremendous amount that Margii brothers can do to help their sisters. BABA has stressed that all women should be economically independent, but many married sisters with children are simply not in a position to do this unless their husbands also understand its significance. It might take a drastic re-arrangement of your life but it's probably well worth it. There might even be some situations where a husband has to pressure his wife into gaining economic independence, because at first she may not understand its importance as much as her husband. Women originally surrendered their rights to men and obviously that tendency may still be there sometimes. Or perhaps a wife may clearly recognise the need for independence, but is not prepared to press for more father involvement in childcare so she can earn some money because she wants to 'keep the



peace'. Now it is up to the brothers to take the initiative.

When WWD newsletters (Devii, Sharada, Arpana, Ksatttriya, Tarainga, and Bharati) and SISTER arrive, don't just assume they're only for sisters. There are many issues of crucial importance to sisters discussed in these newsletters that probably would never be aired elsewhere, and brothers may also find them very interesting, inspiring or illuminating. You might like to read a few women's books too; e.g. feminist classics like Simone De Beauvoir's 'The Second Sex' or Betty Friedan's 'The Feminine Mystique' or some of the more recent writings of the women's liberation movement.

When Dada Japasiddhanandaji arrived from Europe he told us of the great distress some sisters were feeling because BABA was not giving PC to sisters. It may be that BABA

will never give PC to sisters individually, and if this is the case then it is obviously the best thing. On the other hand, it could be that BABA is waiting for brothers to feel their sisters' pain so much that they request Him to give PC to sisters. Whether He agreed to it or not, I'm sure it would please BABA very much to see His sons showing so much concern for their sisters.

It is a time of 'first' for human civilization. The establishment of the first spiritually based society is imminent, and for the first time many women are moving into the forefront of true revolutionary struggle. As Ananda Marga brothers and sisters join forces in the march for women's progress, it will also be for the first time, and most certainly will be one of the most important landmarks in the progress of the human race as a whole.

Baba's European Tour

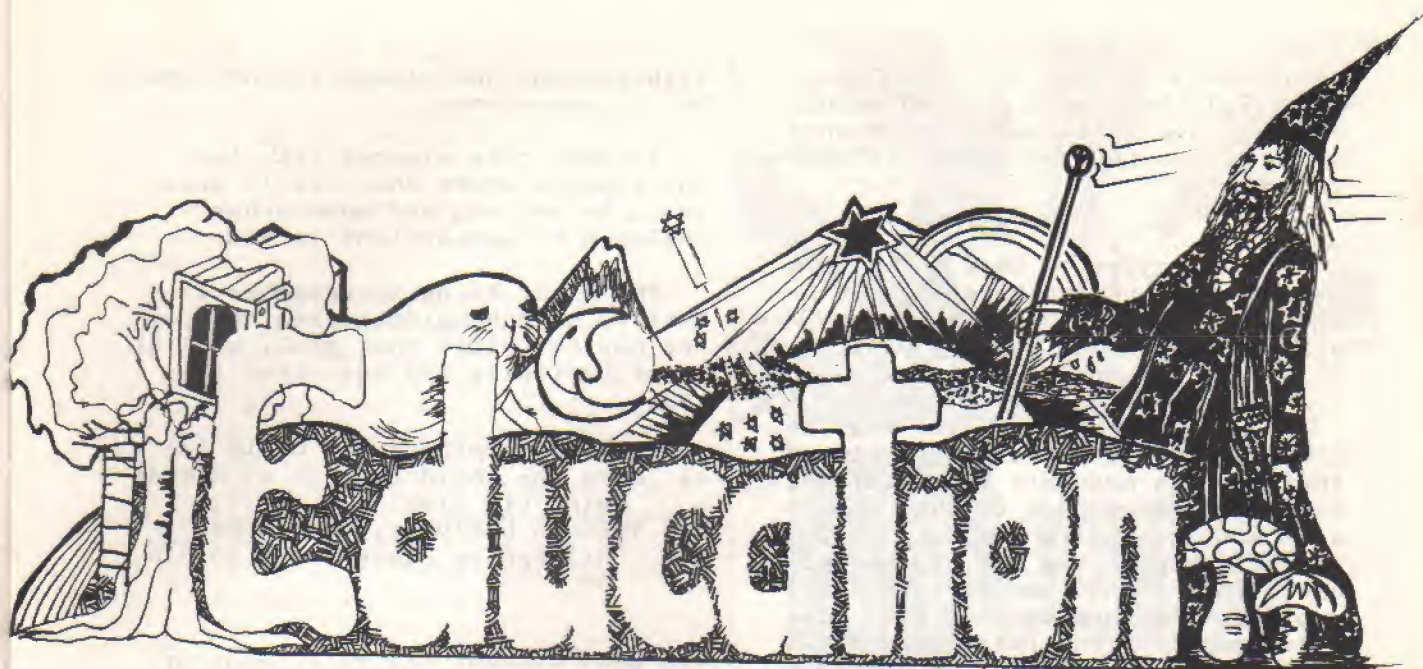
On the 6th of May, BABA arrived in Geneva airport and was greeted by a large crowd of blissful devotees. He was then escorted to the DMC site - a small town nestled in a canyon in the beautiful, snow-capped Swiss Alps.

On the 7th of May, the program started, one full day ahead of schedule, and BABA gave darshan and went on field walks in the indescribable beauty of the Alps. BABA is beyond words, but if I can give a small idea about the experience of His darshan, then I will try. Evening darshan on the 7th was my first meeting with our Beloved Lord, and He was so charming,

so loving and so beautiful that I was unable to take my eyes off of Him. His every movement was like flowing music, and He seemed Himself to be a divine song personified. When he laughed, it seemed that the whole universe was laughing with Him, and I found myself laughing spontaneously like a mirror reflecting His divine humour.

BABA sat before us like a king - king of the whole cosmos - and yet He looked so relaxed and natural as He talked and joked with us, He seemed like a Father.

Dada Bhadra Kapil Brc.



VASUDEVA, Principal of Sydney Sunrise School

If we reflect on the last article we will remember that it's the pursuit and fulfilment of our goals in life which gives us happiness. So for the child who wants to be like the great wizard Gandalf, the mere thought of this sends a rush of fulfilment engulfing the child. The same with the Sadhaka who has a genuine desire to be one with the Lord. The mere thought of this merging sends a rush of fulfilment, of bliss, through their being, and this makes easier the required sacrifices needed for the merger. You see the child will also put sincere effort into the arduous task of improving him or herself. S/he feels that improving themselves will help them fulfil their goals.

However what if there were two goals in a child. Both seem to give the same amount of happiness, but one goal seems to require much effort to fulfil while the other requires very little. Which goal would appeal most? The answer is obvious, is it not? Consequently the goal requiring most effort would be put into the background of the mind.

Say there is a boy of primary school age who is the bully of the class, (a person who gets a lot of happiness having children be subservient to him). After being read "Lord of the Rings", the goal of being like Gandalf the wizard strongly appeals, but to fulfil that goal it would mean giving up a goal he already found giving him much happiness (the goal of being top dog and having other children be subservient to him). For to be like Gandalf he would have to help others and not do things at the expense of others. Why make such effort when there was just as much happiness to be gotten remaining as he was? Consequently the goal of being great like Gandalf is pushed into the background of his mind. And this presents a knotty problem for the educator or parent and what does one do?

The teacher or parent must make the goal of being top dog less appealing and the goal of being great wise and strong like Gandalf more appealing.

To do this you must arrange the

environment so that the child gets negligible happiness from pursuing its negative goals and an abundance of happiness from pursuing its positive goals.

The objective of this is to have the germ, the negative goal eliminated from the child's mind and infuse within the child a burning desire to pursue its positive goal.

To do this let the child realize that the choice of action is always theirs (this prevents suppression), but the consequences of that choice will also be theirs and this they cannot escape. You see if the child has a choice and then pursues the negative samskara only to find disillusionment, frustration and disappointment because the amount of happiness reaped from pursuing such a goal is zero. Then the urge to pursue that goal in the future will be eliminated. Why? Because instead of happiness being experienced, dis-



illusionment and disappointment would be the experience.

To make this clearer let's take the example where the child's goal is to be top dog and have other children be subservient to him.

The first thing to remember is that to reap happiness from any goal one has to fulfil that goal, well at least partially and here lies the key.

To reap happiness the child has to

- Have the children look at him as being big time.
- Through bullying, have other children be subservient to him.

You must prevent the fulfilment of a and b.

How? - by rearranging the environment so that the child receives not happiness, but disillusionment and disappointment from the pursuit of its negative goal.

Many parents and educators make the mistake of preventing the child from pursuing its negative goal. They've done this by making the child fearful of the consequent punishment they would inflict. Or they physically restrain the child preventing him/her from pursuing that goal.

Remember force should only be used if it eliminates the germ, the negative goal from the child's mind.

However more often than not those who use force fail to do this. When this happens the child only suppresses its negative goals and pursues them at a later date. What human beings often fail to realize is that the clash and cohesion caused by reaping disillusionment and disap-

illusionment and disappointment instead of happiness and teaches us the needed lesson to expand our mind taking us up the evolutionary arc of life - pratisaincara.

If I was a teacher this is how I would prevent the fulfilment of a and b.

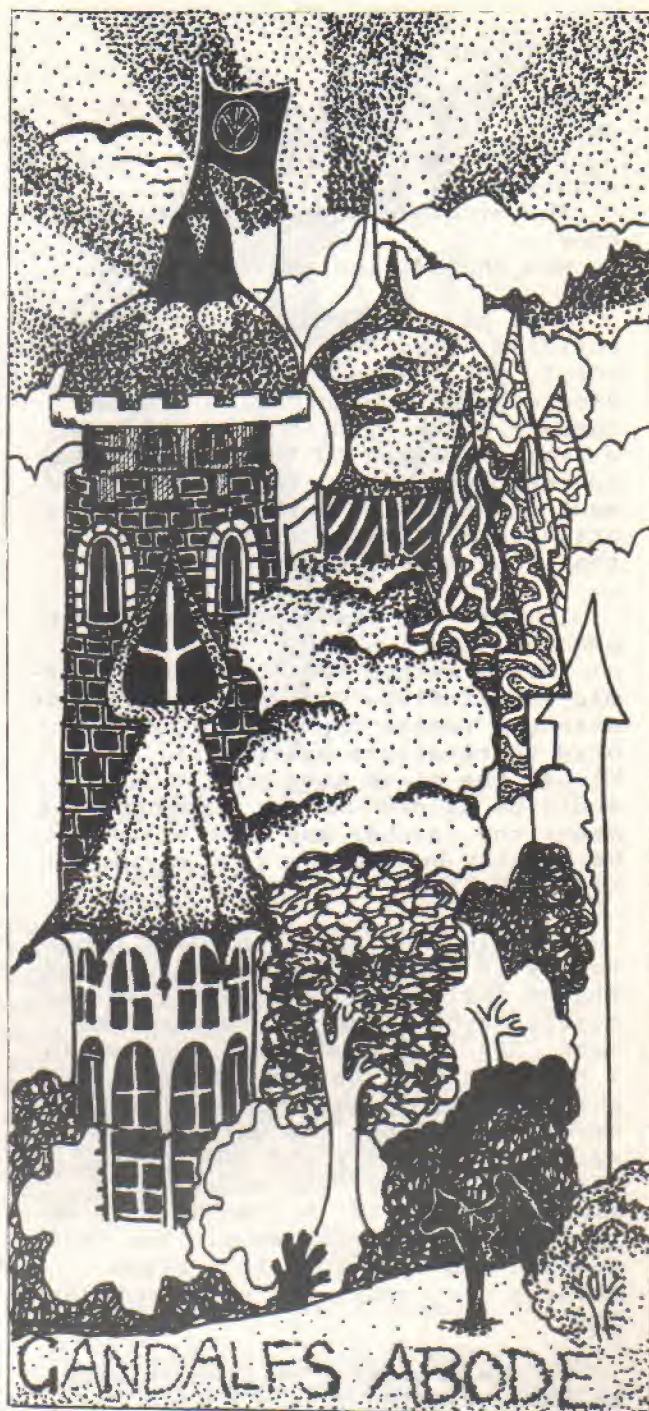
As soon as I received a complaint about the child bullying someone, just to gain laughter and attention for himself, I would call a class (family) meeting. Then I would ask the child who complained to voice their complaint to the class. Next I would ask the class if they wanted such actions to be allowed as normal in the family (class). If the majority say they don't then your day is won, the rest is simple.

The next step is to give the children a good talking to on how sick you think such behaviour is, that it's only when people are acting out of weakness that they perform such actions. "What do you feel Gandalf would think of such actions..."

What you are now doing is sowing in the children's minds disrespect for such actions. Once this has been successfully done, the child in question will only find disillusionment when pursuing his negative goal, because whenever he tries, the other children would consider him a weak twit rather than a top dog. Hence through rearranging the environment you've prevented him from fulfilling his negative goal (being big time).

Step number two is to prevent him from bullying other children into being subservient to him. But remember our objective is to eliminate the negative samskara, eliminate the germ from the child's mind, not suppress it. Suppression retards one's evolutionary efficiency, because the needed lessons are not learnt, lessons that open our minds to Cosmic ideals.

To do this I would do as previous-



ly said, hold a class meeting and have the complaint voiced. Once voiced, I would ask the children if they wanted children to be allowed to push each

other around?

Now the weak and oppressed would say no.

The Dharmic and righteous would also say no.

The mindless would say they don't know.

And the bullies would say yes.

What if, when even the majority of children voted "negative" on that proposal, yet the hard core bullies indicated they couldn't give a 'brass razzoo'? And no matter how much I as a teacher talked to them, or tried to re-inspire them, they remain adamant and fixed on pursuing their negative goal, feeling no remorse or that they should change.

If this was the case I would then proceed to -

a) Infuse within the Oppressed, Dharmic and mindless not only the will to strongly resist oppression but the urge to retaliate against it.

b) Let the class know that bullying would be allowed but to remember that meant the teacher was also allowed to be a bully because he is a part of the class family.

I would then sieze on every opportunity to harrass the bullies, treading on their toes (accidently on purpose). Maybe flick them behind the ears, not in a vindictive way but in a humorous way, so that the other children laugh, and the bullies get hacked off. Once the bullies got really cheesed off and complained, then I would say "The solution is simple, isn't it? All we have to do is change the family rule. You tell me when you want to hold a class meeting and change the rule on bullying."

So the process I've been through is after finding myself unable to get the children to see the light of day and voluntarily renounce their negative samskara. So I let the children freely pursue the samakara even though it was negative. Next I

arrange the environment so that those children experienced what it was like to be in a world, or within a collective where bullying and retaliation was allowed. This they soon wanted to voluntarily change. Why? Because instead of happiness and fun being reaped from such a policy, disillusionment and pain were reaped, hence they want to voluntarily change the policy and reorient their own goals. Hence the needed lessons were learnt and the children's minds expanded.

So for me one golden rule for taking children up the evolutionary arc of life, 'pratisaincara' is, when there are conflicting goals, one negative, one positive, and the attachment to the negative goal is strong, so strong that the child doesn't voluntarily renounce it but rather clings to it, then one must;

a) Give the child freedom to pursue their negative goal but also have them realize that the treatment they consider all right for others is also all right for them, and that they can never escape this law nor the consequences of their actions.



b) Arrange the environment so that the child's only experience from pursuing such a goal is disillusionment and disappointment about the value of such a goal and for it to be a worthwhile pursuit.

c) Reinspire the child towards a positive goal.

This last point is what I would then set out to achieve.

Firstly I would tell them another story that had dharmic figures, heroic figures that they could aspire to. Secondly when I saw a child trying to be great, wise and strong like those figures I would then grace him/her with little treats (just to keep their momentum up) and praise them for their efforts throwing in comments like "Gosh it's not going to take long for you to become as great as..."

Now how often does BABA treat us similarly? BABA is very inspiring but what BABA inspires us towards is often found to have many obstacles and much struggle. How often do these goals, after the initial surge of inspiration, get put into the background of our minds because there is a less dharmic or tamasic goal conflicting with the goal BABA has inspired us towards. Often we take the line of least struggle (maybe not consciously but subconsciously) and pursue the cruder desire to gain happiness. What does BABA do?

My experience has been that if we have been attached to our negative conflicting desires and goals and not ready to voluntarily renounce them BABA then lets us pursue them but arranges life with His all benevolent cosmic will, so that the amount of happiness returned from such pursuit is a pittance. In fact the only thing normally reaped is disillusionment and disappointment as to the value of such goals. After this happens we normally voluntarily let those negative desires dissolve



into the cosmos there by eliminating them from our mind.

You see after the required amount of clash and cohesion is gone through to make us feel disillusioned and frustrated with our cruder desire, BABA touches us, reinspiring us - maybe a BABA dream, maybe an environmental influence, maybe a realization etc... For by then, because of the disillusionment, the conflicting samskara opposing the direction BABA wants us to take, no longer becomes a hinderance to our evolutionary progress.

Vasudeva

To be written in next Pranam -

- a) Incentive systems - pro & cons
- b) The negative effects of inconsistency and deceit on child discipline.

LOVE

the first and last point

BABA'S EVENING DARSHAN - MAY 9, 1979

Whenever something is done, the doer should follow certain rules and regulations, and the authority that creates those rules and regulations is known as the controller. So in this universe of ours, so many actions are done, there are so many manifestations and expressions, so many waves are emanated from so many sources and so there must be a strong controller. But that strong controller must not be a machine nor should he be of mechanical order. He must be a loving entity.

In different fields there are so many controllers, in different spheres of our life. There are so many different expressions so there are different controllers also. But above all controllers there is the supreme controller. In Sanskrit, controller is called Ishvara and the supreme controller is called Maheshvara.

Now the rules and regulations of lower controllers may or may not be of perfect order but the rules and regulations of the supreme controller must be of perfect order. Otherwise the equilibrium or equipoise of this universe will be lost.

So our first duty as disciplined human beings is to do as per desire of the supreme controller, of that Maheshvara. Just doing according to the desire of that controller is a must for all spiritual aspirants. But while obeying Him, while doing as per His desire, one should always

remember that that Supreme entity is not the boss. That supreme entity is the loving father. The relationship is not official, the relationship is purely personal.

You know if there is an impersonal entity controlling everything, having no link with you, in that case the psychology of discipline would be created. Because, in that case, the order is followed or obeyed or adhered to due to fear complex.

But in the field of spiritualism there must not be any complex, neither fear complex nor shy complex nor any other complex. So the scriptures saying that if you do not do it you will go to hell. The scriptures like this are the worst enemy of human society. These scriptures create a fear complex in human mind, and that fear complex creates disparity in this human society. This human society is one, is a singular entity, it cannot be divided, it must not be divided and we won't allow any such entities to create any fissiparous tendencies in this human society.

Whatever a man can do in his spiritual life he is to do it - why? Because he is in love with the supreme entity. Love is the first word. Love is the starting point and love is the last point. Scriptures have got no more moral right to create fear complex in the human mind.



A Valuable Lesson

In Spain BABA taught a valuable lesson. Throughout the tour the sister's desire to have personal contact alone with BABA had been growing more and more. And so in Spain a handful of sisters decided that they would take some action by boycotting BABA's Darshan one evening. Instead of attending the Darshan they remained outside, playing kiirtan.

After the Darshan BABA returned to His room and then came out again and asked who were those sisters who were playing the kiirtan (which was heard inside the hall during the time of Darshan). Someone explained who and why they were doing it.

BABA again went to His room and came out for the second time where all the workers were congregated and He explained, not in an angry tone but in a very serious one, that He was doing good for all.

"They don't know what is good for themselves or the society. There are so many sadhakas, how can I do the same for all?" was what BABA said. He continued, saying in effect that no one in Ananda Marga could force personal contact, that it was His "personal whim". "Not even General Secretary can request me. In Ananda Marga social code everyone is equal, my sons and daughters. And spiritual blessing is for all."

He added that the great saint Sri

Aurobindo gave personal contact to only one person and only then once in a year.

And most importantly, He asked: "Do they want to cause My premature death?" Everyone understood from this revealing statement of BABA's that it was a strain on Him to give too many personal contacts and that we should all take more care towards the physical health and needs of our Guru. For what greater catastrophe would there be if He were to leave His physical body prematurely due to carelessness or selfishness of any kind on our part?

Regarding the incident itself, BABA had asked if there were any LFTs among those involved. As a consequence the LFTs had their LFTship removed and withdrawn. Not only did He do this but He also banned all of them for life from Darshan, adding that even a worker who submitted any appeal on their behalf would also be disqualified. Didi Kalpana devii was sent down from BABA's room later to ask if this decision had been personally delivered to the sisters involved and then to report back to BABA. Such was BABA's strictness.

The next day the sisters felt such deep remorse at what they had done that they asked in writing for forgiveness. And of course BABA forgave them and everyone learnt a valuable lesson.

TRANSCENDENTAL TARA



Transcendental Tara and her husband, Mystical Mervyn, are going for a walk in the Domain on a Sunday afternoon.

- M: I hear there's been some squawking
About the methods of baby drinks.
T: It's all just a lot of talking,
Even Frannie knows best, so she thinks.
M: There she is over there with her banners
berating the crowd with her manners
on topics from aadvarks to zen,
all in terms of oppression by men.
T: Let's try to get near,
in order to hear
her thoughts on the matter
before the crowds scatter.
M: Tell us, Fran, what's your view
on the breast/bottle stew?



Frannie, most dramatically, and very emphatically...
"Both babe and mum are blessed
by nature's milk-maker, the breast.
It's advantages are many
while the bottle has hardly any.
Any mum with discrimination
avoids capitalist exploitation
which calls the breast a fetter,
and claims to manufacture better.
Did you know Third World children are dying
because of these products they're buying?

'Buy ours', they're
granulated and home
in the process, de-
and furthermore, ha
Don't get sucked in
which are based on
a woman can do it b
props from the shell

But suddenly a voice
interrupted, quite
"The breast is a sy

FRANNIE, 'n FRIENDS

ist Frannie,
er friend
at Rosie, are
debating
issues....



enticed, 'It's pasteurised
enized' - mind you,
italised,
n-price-a-lised.
by male teaching,
owdered-milk preachings,
rsels, without needing

from the crowd
lear, and quite loud:
bol of slavery and fear,

of the biological role that woman holds dear,
the tragedy is, it moulds than for life,
in the role of a servant: mother and wife.
If a bottle is used, then right from the start,
They'll control with the head, and not with the heart.
They'll be freed from the strain
of that constant milk drain
and maintain use of those
little grey cells, called the brain."

It was Radical Rosie, astride her soapbox
complete with no makeup, a bike and shorn looks.
At this, Tara responded, in a voice quite despondent,
"Yuk, how inhuman, boo-hoo-
and then, I suppose, you recommend that it grows
up on fast foods, and canned stew.
For me, food is more than a pre-pakaged bore
prepared with love or precision.
It's food for the mind, and as such I find,
Should be treated with care, not derision.
And as for the milk that feeds newborn's desire,
for the minds of His babies, there's nothing that's higher
than mild from a mother -
that, and no other.

When my mantra is going, through the babe His love's flowing
as the milk goes like nectar,
(not some man-made dried spectre
of cows thoughts long past,
dried out, pasteurised and glassed)"

Said Rosie with force (in a voice quite abrupt)
"We must all take the choice
to fight the corrupt
When your babe's an excuse
to stay home and hang loose
then humanity suffers while you homebody duffers
with the world at your hand put your heads in the sand".

"Hang loose", squeaked our Tara
in a voice rather faint.
"Watch it, Tara," said Mervyn in tones of restraint.
T: "The work that I do
gives me less sleep than you
the hours that I spend
will bear fruits in the end,
my husband and I are a hard-working team
with our eyes to the future, we envisage a dream
what we do may seem worthless or futile just now
but its just this same struggle
which brought you here now

and as struggle, you know, is the essence of life,
we feel we're in tune as a husband and wife
with the core of creation we'll achieve liberation."

Said Fran:

"Cool it Rosie, and watch you intentions,
before you chastise, where are you?
If the dynamism you feel
is universal and real
then you won't pick out holes
in other folks' roles.
Beware of all 'isms', they're based on divisions,
and remember that united we stand,
yet divided we fall, we're no power at all,
but by moving as one human band."



R: "Well I'm trying" squawked Rosie
in a voice shrill and strident
to plough on regardless
'neath my symbol, the trident.
But where are my sisters?
We can't move on together
when they're bound by that psychological and economic tether:
the family - Mum's at home with the kids and the chores,
while Dad's forced to work in a job he abhors
Just to pay the rent (and for culinary content).

T: "These biting observations need some healing innovations
- any instant suggestions for our social digestion?
These considerations and contemplations lead to critical life-questions."

M: "And if you try looking inside a few books
there's a revolutionary lifestyle that's called the kibbutz
they're not perfect, because they're not spiritually based,
but they've solved lots of problems we haven't yet faced.
Their whole system's an attempt at a socialist dream
(more like a nightmare these days, so it seems)
yet with Prout the solutions are simple and clear
a few potent policies and perfection is near.

T: "Despite declaimers' do-derring, the bottle's a red herring.
Said our Rosie, "Eh, What? I contest that it's not!"

M: "Do you really think the bottle is the do-or-die charm
to dissolve all these hassles, to destroy and disarm
the capitalist rip-off that won't loosen it's grip off
This organic machine: the family scene."

T: "We're interconnected, mutually prospected,
organically throbbing, cosmically sobbing
units of love, struggle, service and joy,
all of the one Father, all one girl and boy,
and we long for more space to serve all the world's race.

F: "How can we free them? How can we be with them?"

How can we move them? How can we love them?"

R: "We are one, we are one yet we're so polarised
Though our hearts are together, yet our minds have surmised
that we links-in-a chain need a common refrain."

T: "We need help and universality, service and harmony,
Let's stretch this small family 'til it embraces humanity
We're a mini-society and Prout's our ideal,
in schools and some service it's becoming more real,
but it must crystallise into organization,
into patterns of working, and networks of living."

M: "Banners and speeches are so much hot air
without structures, and substance, and people who care."

T: "If we help in the small ways
then we'll leap into future days
of PROUT and collectivity -
don't doubt its utility

for the answer is there - it's in collective childcare!"

F: "The perfect solution: en masse we'll assume
all the work of the family, so that all can resume
the universal tasks that our world family asks."

R: "If you give me a baby I haven't a clue
what to do when it's colicky, teething or blue,
even sweet little things, when they come near my presence
soom to go right off beam, despite bribes, smiles or presents."

T: "It's a specialization, a mental condition,
sometimes inborn, sometimes hardened or necessity's tuition.
And children need guidance which is wise and persistent
stability and love in a method consistent.
It's political and social, the bind that we're in,
bureaucracy's stranglehold's squeezing right in
sentient day-care facilities just aren't to be found,
and government policies are keeping us bound."

M: "The implementation of PROUTISTIC ideals
within our social life
will set the example and be the real tools
to accelerate political strife.
Only when we practise what we preach
can we understand society enough to teach.
While we have any ideals we're not activiting
then our lives are but meaningless agitating.
F: "We are the ones who must build today
a working humanity to pave the way
for all to see
SADVIPRA SOCIETY."

T: "In PROUT, decentralization and less working hours
will release money and labour to boost parents' powers.
Remember, sisters and brothers, that until that time,
the immediate solution remains: yours and mine."



FOR SOME SALIENT QUOTES FROM BABA
PLEASE TURN PAGE



Love for all, ideal of whole humanity being one family, utilization of all the property of the world as that of one unit, coupled with the idea given to all participating in the Namakarana of a child, that his social, psychic and spiritual upbringing is a common responsibility to all this will provide an underlying common ideal.

BABA.

In our Ananda Marga, where the upbringing of every child is a combined responsibility, where the whole property of the universe is to be commonly spent, and where there is no caste bar for spiritual practices, the formation of castes, whether social, economic or spiritual reasons, is not possible.

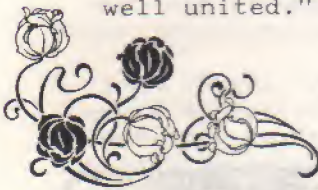
BABA


"We all move together, radiate one and the same thought wave and form a universal mind with all unit minds.

We shall unitedly enjoy all the properties of the universe as the sages in older times used to accept the blessed sacrificial food.


We shall have a common ideal, and all of us shall be inseparable from each other.

Infuse in our mind one common sentiment whereby we may be well united."





RAWA CONCERT



Khajit

The audience hush as the lights dimmed. The spotlight picks out a lone walker in white walking across the stage of time. The stream of life flows past him. "Babylon" came into view of the mind's eye. A drunk absorbed in his sorrow and oblivious to the world, lurches past and fades from view. Over there a junkie is shooting up. Running down the lane is a burglar and hot on his heels is a cop spraying bullets left and right. An old man is mugged for his meagre possessions. He lies bleeding in the gutter. Obesity appears, gulping down a huge loaf of bread. An argument develops from a trivial matter and comes close to murder. In the shadows a dealer is trading a packet of artificial oblivion. The time traveller is accosted by a hawker. What is your pleasure sir? Some dirty post cards? Dope? Downers, uppers, acid? I've got them all. Come on, you will not get an offer like this again." Wait... what is that peeping from the corner of the stage? It slinks into view. The epitome of decadence, the styar appears to tempt humanity.

Like shadows the characters troop- ed onto the stage - the dope freak, the drunk, Obesity, and the rest forming a circle around the white- clad witness. The song ends and the lights cut out. Cries of anguish and agony fill the hall.

Strains of sweet music slowly build up as the lights come on again. The inmates of "Babylon" stand frozen in a circle around the witness

JOIN THE REGGAE REVOLUTION! NEW WAVE CONCERT



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AND THE
RAWA TROUPE \$3.00
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SAT. 23 JUNE : KIRK GALLERY
SUN 24 JUNE : KIRK GALLERY
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who is now seated in meditation in the centre bathed in white mists. He gets up slowly, like a lotus blossoming. The band sings "Love will find a way". He spins in a circle and touches each of the still figures bringing them to life and the dawning realisation of their condition. They struggle with their sam'skaras and fall exhausted to the floor. The witness bestows His grace on them by touching them on the top of the head one by one. They cast off their garments (sam'skaras) and emerge dressed in the white colour of spiritual realisation. They join hands and move off the stage.

And so it goes. It is the description of one of six skits performed at the concert with Ghetto. It is hard to believe that a bunch of pure amateurs (except for Surya Prakash

who has some training in acting) can write the script and produce a production of such a scale.

Ghetto (ie. the band) plays a song and we listen to it and when the song ends all of us are bursting with ideas for a skit to suit the song. Each one expounds their ideas and the best is selected and the others will add, modify and subtract to improve it.

Meanwhile halls are booked, lights ordered, props made, and costumes got together. Posters are printed and plastered all over town and leaflets handed out. What about the press release? Quick! Get them copied and posted out. Don't forget the car. We have to book the car. What time is it? Three-thirty. What? Hey Nava can you get over to CSR to get



Ghetto performing with the RAWA

the dry ice before they close at four o'clock? Phew, we nearly missed that one. Five o'clock. Where is the band? They are supposed to be here by five. Six o'clock. The band arrives. Sorry the van broke down and we had to get a car instead. We will have to get the equipment over in three trips instead of one. Seven o'clock. Where is the lights operator? He is helping to cart the equipment. Meanwhile write down the lighting instructions. Seven-thirty - half an hour to go. Run through quickly how the lights are to be done with the lights man. Eight o'clock. You are on. That is, the band only.

Get into the costumes and wait nervously in the wings. And now we

introduce to you the RAWA TROUPE! And so the RAWA TROUPE made its public debut with three crazy (in dress and manner) 'Uranium Rockers' prancing on the stage doing this silly routine with the hunk of yellow cake. There are claps and cat calls. An enjoyable evening was had by all. And we hope enlightening as well.

Of the three concerts we have done so far all of them have attracted rather small audiences but we hope that as word gets around and with more publicity we will get a bigger audience. All in all it is an excellent show and has a good future. We are planning to take it into the factories and the schools. Read the RAWA newsletter for more details.

Who gains from the bombings?

by Michael Wilding

UP at White Bay, on the bridge above Balmain Welding's new shed, looking down to where they ship out the uranium, beyond the silos which we expect to explode any day like they did in Texas, there's a graffiti display. WHO BOMBED THE HILTON? SPECIAL BRANCH. Another hand has added FRED FROST.

Back in 1922 D.H. Lawrence came to Australia and wrote his novel *Kangaroo*, describing a politically volatile Australia in which a right-wing organization is planning a para-military coup. At the end of the novel a bomb explodes at a political meeting. "What was curious was that nobody brought criminal charges against anybody... The bomb thrower was an unknown anarchist, probably a new immigrant from Europe."

And nobody has brought criminal charges against anyone for the Hilton bombing. We have three people killed, a thousand troops in the field, a state of emergency called by the Governor-General for an open-ended unspecified period, and calls for a build up of anti-terrorist special squads, which have now been established, together with increased powers for security police surveillance.

The Libertarian Socialist Organisation pamphlet *You Can't Blow Up A Social Relationship: The Anarchist Case Against Terrorism* points out how "Fraser took advantage of the Hilton bombing for precedent-setting military histrionics which even security commentators attacked. He announced a new emphasis on security which will soon be seen to be at the expense of rights. Finally, a general attempt was made to exploit the deaths to take the heat off political police under attack after the South Australian investigations of the Special Branch. Calls

were made for a strengthening of their organisations".

But they don't speculate on who might have been responsible. That has been the role of Richard Hall in *The Secret State*, where he puts forward the theory that Ananda Marga did the bombing. "Since Baba's imprisonment a 'secret' inner group within the sect, the Proutists, have waged a campaign to intimidate the Indian Government into freeing their leader. Their modus operandi has included random bomb explosions. Material on the Proutists has come to Australia from international intelligence exchange by ASIO and through INTERPOL to the Commonwealth Police. So when the Hilton bombing occurred a number of the investigators favoured the Proutist guilt theory. It made sense, but predictably a division of opinion developed among the security and police investigators."

According to Hall, old-time agents used to looking for left-wing activity, found it hard to believe "that the only terrorist operation around might be the work of a group of religious fanatics". And then Hall argues, "But the most important reason for resisting the simple explanation that it was a handful of Proutists involved was that this explanation could hardly justify calling out the army, a massive response made on the decision of the Prime Minister, Mr Fraser".

"The point is," says Jack, "the whole exercise was designed to bring out the army and build up the security services, it wasn't just that someone made capital out of it. Hall's argument is designed to satisfy vaguely humanist left-wing ALP people to feel that the security services persecute the left and have an obsession about the left. So these people are glad to see the security service traditional line shown to be wrong. And that satisfies their limited world picture, putting the explanation onto people who can be dismissed as 'religious fanatics', without, any further

inquiry into their ideas.

"And it's an explanation that appeals to people who found calling out the army distasteful, vulgar, too much like a banana republic, too liable to be seen as fascist; they welcome an explanation that makes calling out the army unnecessary. But it's disinformation, probably fed to Hall by his security contacts."

"ASIO information would be all permeated by the CIA. INTERPOL was controlled by the Gestapo during the war, and is permeated by organized crime, various national political police and the CIA. Anybody could have fed material on the Proutists through those channels."

Jack produces the *Sydney Shour* (31 May 1979) reporting an ASIO source as saying that ASIO framed Ananda Marga over the Hilton bombing. "One of the senior officers attached to Group Four - an Englishman - has a personal hatred for the Ananda Marga and has deliberately persecuted the sect and its members." Group Four, according to the *Sydney Shour*'s informant, is a division of ASIO with "Aliens" as its "targets": including Arabs, Yugoslavs and unorthodox religious groups such as Ananda Marga and the Church of Scientology.

When the Ananda Marga were charged with planning to blow up the house of a National Front person in Sydney, the press made much of an alleged conversation in which the Ananda Marga revealed their involvement in the Hilton bombing. This in effect tried and convicted the Ananda Marga for the Hilton bombing - which they have never been charged with - while they were charged with something else that is presumably subjudicial so won't be gone into here.

There is another graffiti that says FRASER IS THE HILTON BOMBER. His Robert Menzies memorial lecture came very quickly after the Hilton bombing, and happened to be about terrorism and law and order. How long before the

bombing was the topic for the lecture arranged?

Murdoch's *Sydney Daily Mirror* and *Australian* came in spot on cue at the bombing with arguments for special training for security services and for building up security services, and pointed out how their activities were hampered by inquiries into their methods like the Royal Commission in South Australia and the NSW Parliament questions about Peter Coleman's ASIO sources for a projected magazine.

Now the special anti-terrorist federal force has been set up with an ex-Scotland Yard man as head. The inquiry which suggested setting it up was held immediately after the Hilton bombing, with former Scotland Yard Head Sir Robert Marks heading it. The new ASIO bill, giving massively increased powers of surveillance, is passing through parliament now.

It was all very neatly orchestrated. But whether by ASIO, Special Branch, Commonwealth Police CIA Army Intelligence or some private security team of Fraser's, is still to be revealed.

But the security services generally have benefited. We don't know about the army; maybe they have been promised another general alert soon. The arbitrary powers of the forces that achieved the 1975 coup have been vastly increased. It would have looked too obvious if they had done that straight away in 1975. There had to be a Hilton bombing for them to get the new security force and stricter surveillance measures.

No one has been charged with the Hilton bombing. But now that the new security services have their new budgets and new powers, people are going to be needed to be caught to justify the expenditure. More hijackers will be shot through the head at airports, more political "undesirables" will be deported, more fascist groups will be hired to break up peaceful demonstrations. This is the next phase.

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ASIO EXPOSED

EXCLUSIVE

A Sydney ASIO agent said this week that many city offices had been bugged by ASIO and that the Ananda Marga religious group — accused of murder and the Hilton Hotel bombing — had been framed.

The agent, who intends to keep working for ASIO because he fears reprisals, handed a secret ASIO document to Sydney Shout which disclosed a close liaison between ASIO and the NSW Police Special Branch.

He also gave the names and telephone numbers of chief ASIO agents in Sydney.

The document stated that ASIO vetted candidates for the State's police force and that there was "top secret vetting of Police Special Branch."

Furthermore, the document stamped "secret" and domiciled "ASIO Headquarters" listed 22 specific ways ASIO and the Special Branch liaised together.

It stated: "Special Branch have handed over to ASIO agents who were members

of target organisations. ASIO and NSW Police Special Branch are currently co-running an agent who was recruited and used by Police Special Branch for some years before becoming a joint agent.

"This agent is a valuable asset to our intelligence information gathering programme," the document stated.

The liaison between the security organisations also includes "talent spotting of potential agents and contacts."

Co-operation is so close that ASIO uses police

launches when entertaining "visiting VIPs."

The ASIO agent said CIA agents had considerable influence over the day-to-day organisation of ASIO.

"CIA agents often give lectures to ASIO staff and keep a close eye on what's going on. The philosophy of ASIO is totally in line with the CIA," he said.

According to the agent, senior officers in ASIO have either military or police backgrounds.

"They are predominantly right wing in their attitudes

Continued page 2

FRED DALY:

SYDNEY'S
NEXT
MAYOR?

see P. 2



**NEXT WEEK: CIA/ASIO AND
THE WHITLAM GOVERNMENT**

**FREE KIRK TICKETS SEE
PAGE 8**

Continued from page 1

and loathe anybody who's left of centre."

He said ASIO agents have unlimited finances and "effectively buy all the information they need."

"ASIO have been able to buy off anybody they want... There is only a very small minority of people who can't be bought off."

"There are hundreds of paid agents in New South Wales who will go to any lengths to get the required information," he stated.

"Offices, homes and bedrooms are bugged... women are told to do whatever is necessary to extract information," the agent added.

The agent further told Sydney Shout that telephone tapping was widespread through city offices.

He also gave a breakdown on the main "targets" for ASIO agents.

The targets are classified in groups.

Group one aims at unions: group two at people of Soviet descent; group three at Asians (Chinese in particular) and group four at "Aliens," which includes Arabs, Yugoslavs and unorthodox religious groups such as Ananda Marga and the Church of Scientology.

The agent claimed that the Ananda Marga religious sect had been framed.

"One of the senior officers attached to Group Four — an Englishman —

has a personal hatred for the Ananda Marga and has deliberately persecuted the sect and its members.

"But according to all the files I've seen, there is no evidence to suggest the Ananda Marga has done anything wrong," he said.

The agent said that ASIO next intended to discredit the Church of Scientology.

"The Church of Scientology is next in line... ASIO can't do much more to harm Ananda Marga," he said.

The agent said the ASIO network went to extraordinary measures to entertain "people in positions who have information to provide."

A "bankers party" attended by important bank managers was a regular occurrence.

"The bank managers are wine, dined and entertained so that they will readily divulge the financial status and transactions of their customers."

According to the ASIO agent, ASIO and the CIA generally designate people into two groups — hostile and friendly.

The hostile group are those people from Eastern European, Arab and Asian countries.

The friendly people are from the United States, West Germany, Britain, Holland and Israel.

The French are not liked because of their independent tendencies.

A murdered minister, a smoking gun

In January, 1975, five months before Mrs Gandhi declared her "emergency", India's railway minister, Mr L. N. Mishra, was murdered. His death removed from the cabinet—and from the Congress party treasurership—a man who had become a political liability to the prime minister because of a scandal involving bribery and Congress party funds. Ten months later the Central Bureau of Investigation charged three members of the fanatical Anand Marg sect with the crime. But doubts persisted, surfacing only after the emergency had been ended and Mrs Gandhi voted out.

Now one of India's leading lawyers, Mr V. M. Tarkunde, has produced a report concluding that the evidence against the three Anand Margis, who remain untried, was wholly fabricated and that a valid initial inquiry was "deliberately abandoned, indeed sabotaged, probably at the instance of Mrs Indira Gandhi". His findings, and his call for a new investigation, are on the prime minister's desk.

The case looked distinctly curious from the start. Why were 10 hours spent moving Mr Mishra from the Bihar railway station where he was attacked, through a major city, to an operating table in a small town 100 miles away? He died of cardiac arrest 3½ hours later. In March, 1975, a local man confessed to throwing the fatal grenade. His testimony and that of a confessed fellow-conspirator were corroborated by material evidence and a number of eye-witnesses. The problem was that their accounts pointed to a "Boss Jha" as the organiser of the job. Mr Jha was the man who managed Mr Mishra's roundabout route to hospital. He was also a close associate of Mrs Gandhi's private secretary, Mr Yashpal Kapoor. Mr Kapoor is now revealed to have been in the area a few days before the murder.

At this point the chief of the Central Bureau of Investigation flew into Bihar, removed the taped confession and terminated this stage of the inquiry. He then met Mrs Gandhi and briefed her. A few days later she complained to the Bihar chief minister about favours allegedly given to the small-town jailer who had obtained the taped confession. Mr Tarkunde comments in his report that it is hardly usual for a prime minister to show such interest in an ordinary jailer.

The story of how the Central Bureau of Investigation procured its replacement suspects is a sordid one, complete with faked identities, coached "confessions", bribery and torture. Two of the three key witnesses have since retracted their evidence, claiming it was extracted under torture. The third is under guard by the bureau and incommunicado. One alleged witness claimed that he was subjected to electric shocks, hung upside down and threatened with being thrown under a train unless he repeated a memorised statement. The chief secretary of Bihar, who interviewed him, told an investigating reporter from the Indian Express that he was 100% sure that the jailed suspects were innocent.

Apart from inconsistent and contradictory evidence, a major flaw in the case against the Anand Margis is the absence of a motive. Mr Mishra was actually trying to persuade Mrs Gandhi to take a softer line towards the sect just before he was killed. There is no such gap in the case against Boss Jha and his friends. That it has not been reopened is the result of persistent blocking tactics by the Central Bureau of Investigation.

The friend of Mr Jha who dropped in from Delhi only days before the Mishra killing is a man not unknown to the police. He is the very same Mr Kapoor whose work in Mrs Gandhi's election campaign was cited in her conviction for election offences in June, 1975.

THE ECONOMIST JUNE 16, 1979

Attacks on sect men alleged

By PETER KENNEDY,
State Political Correspondent

A member of the Ananda Marga sect serving a nine-year term in Long Bail jail alleged yesterday that he and three other members of the sect in the jail had been attacked by prisoners during the past month.

His claim of an attack on himself last Monday conflicts with

a statement by the Department of Corrective Services that injuries he had suffered were accidental.

The prisoner, John Duff, 23, in an interview with the Herald yesterday, denied he had made any previous statement, certainly not in writing, about an "accident."

Duff said he had been told the three other sect members were attacked last month by two prisoners wielding a cricket bat and stump. One member had been

struck just below the eye by the sharp end of the stump.

Duff said he had not wanted to make an official complaint about his incident if a subsequent inquiry were to be conducted by the police.

He had no problems so far as his own safety in the jail was concerned.


But if complaints were forwarded to the police, who then conducted an inquiry which caused the other prisoners to be

come irritated, there could be retaliation within the jail.

"I don't know if an independent inquiry conducted by a judge would help," he said.

"I suspect it would."

Duff was sentenced last November to nine years' jail on charges of attacking Colonel Iqbal Singh, the Indian High Commission's military adviser, and attacking the liberty of Colonel and Mrs Singh.



TANDAVA

MORNING DARSHAN 10.5.79

You know even before Sadashiva there was dance, there was music, people used to sing also, but all were in a disorderly manner. The dexterous hands of Sadashiva make it a science, rather an artistic science. It is not an easy job to dance properly and correctly. The fundamental spirit of dance, instrumental music and song were brought within the framework of science Sadashiva and that's why he's also known as Nataraja - king of dancers. And another name of Sadashiva is Nagatamula. That is music personified.

It is a highly developed art. In the oriental variety of music you know three items come within the fold of Sangita or music; dance, song and instrumental music. The collective form in Sanskrit is Sangita. Lord Sadashiva, he brought everything within the framework of science and just now I said "artistic science".

In the oriental variety of dance there are several mudras, that is postures, while giving something to a living body, the mudra is like this... while giving something to something past not present in the world, the mudra is like this... "Don't fear mudra" is like this... "Take what you want mudra" is like this...

The dance of life

"Be forward mudra" is like this... "Move upwards mudra" is like this... "Be serpentine mudra" is like this... "Be subtle, maintain up link with the Earth" is like this... There are so many mudras used in oriental variety of dance. It is not easy to learn it, but rather a very difficult job.

The fundamentality or rather the primordial pace of oriental dance is the Tandava. It is also not a very easy job. The knees must cross the navel. When it crosses the navel, the knees, it is called Brahma-tandava. When it crosses this Anahata it is called Vishnutandava. When it crosses this portion (Vishuddha) it is called Rudratandava.* It requires long practice. That's why Lord Sadashiva is known as Nataraja, and when these boys were dancing it was just like a picture of Nataraja in Tandava mudra.

It is called Tandava; Tandava is a mudra. Why is it called Tandava? In sanskrit "taa" means to jump. Tandu means of jumping habit. Tandava means of having to use Tandu, use of jumping. But jumping in proper style, not in a disorderly manner. You should learn it properly in a disciplined way.

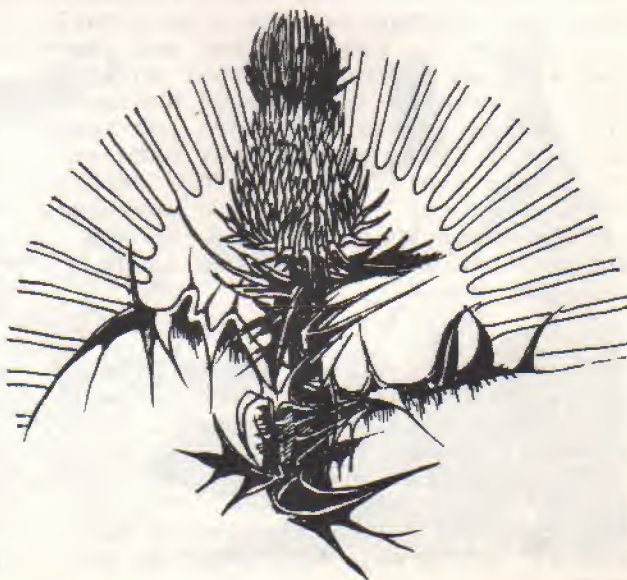
Tandava represents the life, you know Tantra is cult of life, it is not a cult of death. As for Tantra you should be strong physically, mentally and spiritually. First in the present tense, Lord Shiva says all your expressions, all your manifestations must be based on present tense. So this tandava is the starting phase of Tantra.

Tandava, I said, it represents life, it represents vitality. There are so many forces that want to destroy you, so many forces who are inimical to you by nature. Say a snake - snake is a born enemy. Similarly there are many such born enemies. As Tantra represents life, Tandava says that one's spirit should be based on vitality, based on the principle of survival.

This human skull represents death. You are surrounded by death, but you must not be defeated, you must not develop the psychology of fear or defeatism. So the knife is with you to fight against death. Yours is a fight for survival.

In daytime one may also use a snake to represent death, not an ordinary snake but a venomous snake. In India our boys they dance with snake and in night-time neither the skull nor the snake will be visible, but in the burial ground, in cremation ground where there is darkness, snake or skull won't be visible. There you may use fire to represent death. This is the spirit of Tantra. To fight, to fight for survival. It is the normal want of all human beings to fight for survival. It is the normal life, moving towards the Supreme State of abnormality.

Lord Shiva started this Tandava dance, and his spouse Parvati, she started the Lalita dance. Lalita marmika, that you did just at present while singing kiirtana, that is called Lalita. Lalita represents that now we are enjoying bliss, we are in a happy mood. We are in happy mood and our hands should be above 90°. Lalita represents a happy mood and it was invented by Parvati, Lord Shiva's spouse. Lalita helps a man in his spiritual progress and psychic expansion.



The devan tantrikas of that era about 7000 years ago learned Tandava and Lalita and they wanted that there should be a musical expression for the general public (your RAWA is for the general public also). There was the middle course. This middle course is called Madhya Marga in sanskrit, Madhyima Marga in Buddhist scriptures. And that one, the subtle aspects of spirituality combined with the subtle aspects of vitality as represented by Tandava.

A middle course was invented and in oriental music is called "Tala", oriental music is based on "Tal". Tal means first sound of Tandava is "Ta" and the first sound of Lalita is "La". Ta + La. Yes, this was the origin. And on the basis of

"Tala" so many ragas and raginis, so many tunes and subtunes of oriental music invented in the hoary past.

In entire South Asia, and South East Asia the music based on this "Tala". That is the happy blending of Tandava and Lalita and in it there are two main offshoots, one is known as Aryavarta offshoot from Persia to Vietnam and another was Dakinatya offshoot entire South India, Ceylon and Indonesia, Malaysia up to Australia.

This is the science and this science was invented by Sadashiva. It is to be learned with proper care and proper respect. These boys displayed excellently, what I should I say? I am extremely pleased, the sweetness they displayed.

Baba on Kiirtan

Whenever a few spiritual aspirants assemble, whenever there is a gathering of a few spiritual aspirants, I said they shouldn't waste their time in idle gossiping. They should utilise their time in kiirtan, because when the kiirtan is done a spiritual environment is created then and there. And as soon as the spiritual environment is created the Supreme Nucleus, the Parama Purusa will then and there shift His headquarters just between those aspirants, because this centre of the nucleus is above the periphery of time, space and person. He may shift it anywhere, wherever so desired by Him.

What is His grace? The moving entity becomes one with the nucleus, how? It depends on His grace. It doesn't depend on human logic, or human intellect, it depends on His grace. What is His Grace? Mr. A may say, "why I am not enjoying His grace?" Mr. B may say, "oh, I am en-

joying His Grace." But what's the fact? The Grace is everywhere. But you know, just like rainfall, when it rains what does happen? If you have got an umbrella above your head you won't be drenched. And if you remove the umbrella you will be drenched.

Now, so in case of Divine Grace, it also is like rainfall, there is an umbrella of vanity upon your head, that's why you are not drenched. Remove the umbrella of vanity, you will be drenched, then you will enjoy His Grace. And that's the secret.

And when you will be enjoying the Grace you will become, what will happen? The radius will be shortened and in this very life you will be one with your goal, your nucleus. This nucleus knows no artificial barrier or isms, countries or philosophies. This nucleus knows that the moving entities are my children - they want to come and sit on my lap.

Lord's Dance

When we sing together Kiirtan, we usually combine this singing with a very special dance - Lalita. It is very important to understand that this is not an ordinary dance, it is not as many people seem to think, a kind of rhythmical "shuffle" or simply stepping in time to enjoy a nice vibration.

This dance which has been given by Lord Shiva, is done in a specific way and for a specific and totally spiritual purpose. When you dance, first you must feel you are dancing for the Lord - or, better still, with the Lord. Your eyes are closed, your arms outstretched with palms facing upwards, you are offering yourself into his embrace. As you step in time, the big toe of one foot touching the ground behind the other with bended knee, the total effect is a graceful swaying which blends more and more into the rhythm of His

vibration, into the "Dance" which is always going on...the Dance of the creation around its nucleus, the Supreme Attracting Force - His Divine Love. The most special form of this dance is when it is done collectively in a circle - in Akhanda Kiirtan.

In one sense, your dance is a strictly personal one - there is really only you and your Lord... It should not depend upon an intellectual analysis or whether the Kiirtan is "high" or "low", "strong" or "weak". You are not joining the Kiirtan to get something, but to give something and that something is yourself. The power of this depends on your ideation - the intensity of your own longing for God and desire to merge yourself in His Flow. When many devotees are dancing in this Bhava together, the vibration of the Kiirtan goes higher and higher until there is no more sense of individual



- all lose themselves in the ecstasy of His Love - they are Hari Pari Mandala Gosthii - the group of devotees constantly dancing around the Lord.

This Kiirtan then is something very precious and very powerful - it is a gift which He has given to us, so it is to be treated in this way. We are to remember also that the effect of the devotion generated by Akhandā Kiirtan, is the most subtle and powerful energy in the universe and this is a most important service to the rest of creation. The more this energy is vibrated throughout society, the more the unit minds whether consciously or unconsciously, will receive the chance to associate with His Love - to experience the psychic "clash" by which they can proceed more swiftly towards the moment when they will take up this journey consciously. So, we must sing His Name, sing BABA NAM KEVALAM + not only with our minds, our voices, but with our hearts. For our heart of hearts is He, when we sing BABA NAM KEVALAM He

is there...wherever His devotees sing His Name He is present. It is no sentimental dream when we say that only Love can change this world - only Love can overcome the stagnation and tamasic inertia in which humanity is locked. It has been often said that there is no power in this universe which is greater than devotion.

It is the most subtle power which will carry us to our victory - without it all our efforts will go in vain...

So sisters and brothers, let us not waste any single second of the life. Let our whole lives be an offering, a complete surrender to His eternal and holy Dance. Let Him carry you ever forward, with the force of His Love to carry the rest of humanity, victorious to His Feet.

BABA KRPAHI KEVALAM

In Him,
Brci Kalpanadevi Ac'.

Lalita Marmika dance during kiirtana is a purely spiritual dance and Kaoshikii is psycho-spiritual dance. It starts in psychic level and culminates in spiritual level. And Tandava is physico-psycho-spiritual.

BABA



During meditation you should remember that I am the object and He is seeing me. This is the secret of meditation. You can never be the object. During the meditation you are to remember this fundamental truth that you are doing His meditation. How? You are remembering the fact the Supreme Subjectivity, Parama Purusa, is seeing what you are doing. This is the secret.

And if you are to say anything you should say - what? You may use only one sentence - Oh Supreme Father, guide my intellect unto the Path of Bliss. I want nothing else, nothing.

BABA





MELBOURNE - Ac. Vacaspati give several talks at a college, town hall and a uni with attendance of 20, 15 and 5 respectively. LFT gave a talk at tech college for 3. Efforts continuing to have a club set up at Melbourne Uni. Regular soup patrol assistance continues. OSC and course continue weekly. BABA's birthday celebrations included a baby naming ceremony, 3 hr. kiirtan, DC, collective meal and RAWA activities - attended by 26 Margiis. Total of 3 people initiated and 40 UMMs. Unit retreat planned for 16th June. Postering, leafletting and public sadhana done regularly. Prout seminar held at Jagrti - attended by 8 Margiis. Back copies of Dharma distributed. Work done on a meditation booklet and the possibility of setting up a school looked into. Regular meetings of the Bhukti committee. Public talk set up with leafletting and ad in local paper.

HOBART - Regular weekly stall held at local market. Busking also done at the market. Sisters' school held a camp. WWD bhajan party held. Ongoing activities concerning praca and finance for both the boys' and girls' schools continue.

BRISBANE - Local MP contacted and is to write the Minister for Immigration on the matter of BABA's visa. Contact being maintained with the Unemployed Workers Union. Regular OSC held as well as weekly philosophy class for margiis. Work being done at a drop-in centre for alcoholics. Labour Day march attended by 6 Margiis and nagar kiirtan done, placard displayed and signatures collected for petition re: the lift-the-ban campaign. 21 people from the drop-in centre went on a bus trip down the coast with some Margiis for a picnic. BABA's birthday celebrated at Ananda-palli with 3hr. kiirtan, baby naming, house warming and tree planting ceremonies. Unit newsletter printed and a public newsletter called "Living Revolutionaries" also printed and distributed with various groups contributing to it. Dharmas distributed. Some postering done at uni for a talk as well as some general postering being also done. Talks at uni attended by 10 and 2. 14 UMMs given for this month. Possibility of setting up a co-op with the Unemployed Workers Union being investigated. Visit by Didi Cinmayii who gave a house talk to 13 people.

SYDNEY - New jagrti at 269 Australia St. Newtown. House warming, sports, blood donations, selling of buttons for Aboriginal college, soup kitchen, 3 hr. kiirtan and DC to celebrate BABA's birthday. Re-organization of units in South Sydney with the units being Newtown and Burwood. Bhukti committee formed and meets weekly. Classes at Sydney uni arranged for next term. Classes at N.S.W. Uni being well attended and 2 classes being arranged for next term. Classes held for unemployed people. Dharma printed and distributed. Postering done for Dharma. New pracar poster with all classes in Sydney listed on it printed and some put up. RAWA preparing for series of concerts with "Ghetto" band. Posters printed for this and many rehearsals done. Weekly demonstrations at Immigration Department and also at Parliament House in Canberra - some good publicity and support generated. Series of public talks at vegetarian restaurant concluded. Classes at Institute of Technology. Regular R.U. talks and weekly discussion groups. Pracar drive being prepared for school.

PRACAR PUZZLE

Q. One strong Margii is a steady, consistent pracaraka. He spends time with each initiate, and helps create one new Margii every month. He also establishes this goal for each of the new Margiis, and, after one year, the new Margiis have become ideologically strong enough themselves to start creating one new Margii every month. After one year he had created 12 Margiis, and after the second year they had created a total of 144, making 157 Margiis. If this process goes on consistently, approximately how many Margiis will there be (by this process) after ten years?

(FOR ANSWER, TURN THE PAGE)

PERTH - Petition being circulated re: the government ban on Margiis entering Australia. Letters have been written and some media contact on BABA's visit. Soup kitchen continues weekly and serves about 45 - 55 people every week. Food co-op extending its membership with the Unemployed Workers Union involved - a poster/pamphlet was printed for distribution to gain new members for the co-op. Pracar and fund-raising stalls held for the school. Margiis have been invited to participate in a public forum program. 6 week course and asana class being held. The school is arranging to do a wall mural in the city. RAWA concert being arranged, vegetarian cooking classes to be held at the sisters' house and meditation classes to be set up at uni. Postering done for course, and a poster was printed for OSC. Unit newsletter printed as well as Tribal and Backward People's Welfare newsletter. Training with the State Emergency Service continues. 5 UMMS and several wanting initiation.

WELLINGTON - Preparing for the opening of the RAWA house with an exhibition by a progressive French artist on June 8th. The artist's supplies co-op run by RAWA is continuing. RAWA band has been formed and is practising. Work being done with the Tenants' Union. Philosophy class held for Margiis. Baby boy was born to Amal and Ghanainjanii on 18/5/79. Planned to start a 6 week course. 3 UMMS given.

AUCKLAND - Weekly pracar stall held in the city. Weekly OSC held. Regional VSS camp held on 28th and 29th of April. Regular visits to a brother in prison. Work continues with house construction on land near Auckland.

AJM Report

this manifested itself when the 3 brothers were "set up" by the warders and Superintendent and were assaulted by 2 prisoners who had heard that the brothers were going to kill one of them. The other prisoners were in full support of the brothers after this incident and indeed the brothers had to speak up to protect the 2 attackers who had allowed themselves to be used by the Superintendent through his rumour spreading.

PARLIAMENT ATTACKED - In yet another take off of our terrorist image, about a dozen Margiis staged a mock attack on Parliament House in Canberra. Orange smoke flares, toy guns and army uniforms all created a dramatic effect in the dusk attack. Whistles and coloured toilet rolls added to the intended light-hearted

Vinay emerging from a thick blanket of smoke outside Parliament House.

BROTHERS' TRIAL - the trial of Govinda, Narada and Vishvamitra was due to begin on July 2nd. However, it was recently announced that no judge or court were available on that date and so it is now to begin on July 9th. One cannot but wonder how it can be that a trial date can be set for some 2 to 3 months and 2 weeks before the trial is due to commence there is no judge or court available. The 3 brothers are all still in Long Bay Prison and have been there over one year now. Some good praca is being done with several wanting initiation. The brothers are also taking a Dharmic stand against inhumane treatment of prisoners and Narada is on the prisoners' Grievance Committee. Their protests and agitation have of course upset the warders and the Superintendent of the prison. Some time ago



Ananta in the arms of the law

one of the attack. A loud hailer was used to lead chants and to inform the people what it was all about. Response from the crowd was very good with everyone seeing it as an amusing and spectacular piece of entertainment. The police however failed to see it in this light and randomly arrested 4 Margiis on petty charges. A video film of the whole event should help greatly in the court appearances for this.



Who me? You're got to be kidding

IMMIGRATION DEPARTMENT - Following our trend of providing entertainment for lunchtime crowds while at the same time getting across our message on BABA's visa, a one-man demonstration was staged on top of a fountain outside the Immigration building here in Sydney. Three men in white overalls carrying an extension ladder, approached the fountain, set up their ladder and then one of them climbed



Naciketa up the spout (fountain) outside the Immigration Department

up to the top of the fountain (30 ft. or so). The ladder was then removed. The young man on top of the fountain soon had a large crowd gathered below him as he explained about BABA, Ananda Marga, Australian Government persecution of Ananda Marga and so on. After $\frac{3}{4}$ of an hour the square was full of people, people in the surrounding offices were all looking out their windows and all the TV, papers and radio stations were present. The police - a little frustrated at the young man's non-compliance with their order that he come down, had called 2 fire trucks and the police rescue squad. The police bargained with the young man for some time and he eventually agreed to come down with them as they had assured him he would be able to speak to the media when he got down. This however was not the case and he was roughly dragged away amidst chants of "police brutality." The whole crowd was very sympathetic to this form of demonstration and many expressed support for the issue of BABA's visa. The young man was later charged with "sitting on a fountain"!

PRANAVA'S CONTACT VISIT - Following the long struggle to get contact visits for the 3 brothers in the Remand Centre at Long Bay Prison,

applications were made for that same right to be extended to Pranava who is in another part of the Long Bay complex. After quite a lot of deliberation by the Dept. of Corrective Services and the warders and Superintendent at the prison, it was finally agreed that Pranava would also be allowed to have contact visits. The precedent had already been set and I don't imagine the warders and the Dept. were prepared to go through the same struggle they went through over the 3 brothers and their contact visits. Now there are 3 more brothers in various parts of the prison who also want contact visits and who have changed their religion to Ananda Marga. Another interesting development is that in the Remand Centre now all prisoners can have regular contact visits with anyone - friends, family, etc. This will happen about every two weeks. The brothers' religious contact visits are in addition to this.

ASIO DEMO - After the front page article that appeared in the "Sydney Shout" and which is reproduced somewhere here, a demo was held at the ASIO office in Sydney. We had to do some "agent" work ourselves just to find the place. The demo was well attended by Commonwealth Police, ASIO agents, CIB, State Police and Margiis. The media however chose not to cover this demo at all - the impending ASIO Bill has similarly been "overlooked" by the media at large. The demo consisted of Margiis with placards and a tour of the various entrances to the ASIO buildings - with the various police escorts closely following.

BROTHER DEPORTED - Nityananda was deported from Japan back to New Zealand. He was going to Japan to teach English in a school system that Margiis are involved in. His ticket was paid for and a job was arranged for him on his arrival. He also had a valid entry visa. However on his way from New Zealand to Japan, he was photographed and followed in the transit lounge in Sydney. He was



refused entry because of his alleged threat to the tight security for the 7 nation economic summit meeting to be held in Tokyo at the end of June. How a person coming to teach English is a threat to security is something we can only wonder. Immigration authorities in Tokyo have obviously been fed a little of the Australian and New Zealand Governments' propaganda material with a Japanese official reportedly describing Ananda Marga as "a radical, secret organisation". It was also reported that Nityananda was on a list passed onto the Japanese by the New Zealand Embassy. Certainly there has been international collusion on this matter and not is it an indication of the paranoia of the immoralists but it is also a sign that with such irrational and uncalled for action their fear is dominating their thinking capacity.

answer

A. (After ten years) Approximately 16 times the present population of the earth i.e. more than 64 billion Margiis.

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